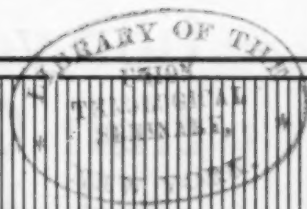


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Vol. XXXV

January 3, 1918

Number 1

## Disciples and the World Mood

Editorial

John R. Ewers on the  
Sunday School Lesson

CHICAGO

JAN 10 1918

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

JANUARY 3, 1918

Number 1

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## Disciples and the World Mood

ALL reflective people are coming to feel that the war is creating in the world a new spiritual mood, that a process of revaluation is going on which includes all human interests, but that the things of religion are especially affected. How deep down this revaluation process is likely to go will appear increasingly as the war is prolonged and it will be yet more clear in the reconstruction period after the war. At the present moment the mood of the world with respect to religion has defined itself by a negative more than by a positive attitude. As for their positive beliefs and ideals men's thoughts are badly shaken. People are groping their way; they are waiting and yearning to be led; they look wistfully for God's prophets to guide them out of the marshes of fear and confusion and disillusionment to the uplands of truth and comfort and faith, where God's face shines gracious and fair.

But negatively the world's mood has taken on quite definite form. It is characterized by an indifferent or impatient and often by a hostile attitude toward the kind of religion which has interpreted itself in the creeds, organizations and the conventional distinctions that prevail among the Christian churches. If men in their present mood do not know so clearly what they do want they know definitely enough, and often with vehemence, what they do not want. While the war has profoundly solemnized the human heart, while men and women are now in an especial way eagerly interested in the consideration of spiritual issues, it is a fact, an ominous and saddening fact, that they are more than ever indifferent to the churches.

When the war opened it was generally supposed that the opposite would be true. It was supposed that the tension and strain of life, the crucial character of each passing day, the sense of a Destiny working itself out

through vast forces beyond human prevision and control, and the imminent presence of death—it was supposed that these facts of experience and reflection would drive men to the altars of their fathers and that the churches would be thronged with worshippers and devotees. Many a pious heart found compensation for the horror of war in the belief that a world-wide revival of religion was about to issue. For a time there was a perceptible swell in church attendance in England and France, but it was momentary only. In that extraordinary volume, "The Outlook for Religion," Dr. Orchard says, "The churches were not long crowded; there was no increase in membership; intercession services began to drop away, religious hope began to wane. The revival was not only postponed, but seemed to have been killed." In Canada the same condition obtained, though it can hardly be said that there has been any phenomena of a parallel sort in the United States. This is no doubt due to our country's more gradual entrance into the war.

\* \* \*

With the early hope of a popular return to the churches, there was the general expectancy of a revival of the theological doctrines which the enlightenment of the past generation or two had abandoned. A theological reaction will now surely set in, it was said. Men will be so absorbed in the war, so wearied with fighting, so heart-broken with the fear and the fact of death that they will have no zest for thinking; they will be impatient of science, and will fall back in an obscurantist mood upon the forms of faith inherited from their fathers. Progressive and enlightened theology will therefore suffer a setback by the war. The pre-critical view of the Bible, the pre-social view of morality and piety, the pre-scientific outlook on life will fade out in the rush and clamor of the

distressed human heart seeking dogmatic foundations for its faith.

This, too, has proved to be a mistaken forecast. It is being revealed that our generation has been much more thoroughly weaned from religious tradition than any of us supposed. Since the war began there has been no perceptible swell of reactionism at all. On the contrary the popular mood is even more exacting of its spiritual interpreters than before. Men will not be put off with unreasoned chunks of dogma, when they come asking the bread of life. Their scientific training has gone so deep, their social idealism has become so well ingrained in their thinking, their mothers' Bible has received such added significance from modern methods of study that men, even in the gloom and spell of war and death, insist upon facing God without superstitious or unreasoning reversion to merely inherited forms of religion. Many are the proofs of this, but none more convincing than the testimony of chaplains and Y. M. C. A. secretaries at the front. They declare that the one great demand of the men is for reality. The men want their religion stated to them not in abstract doctrinal form, but in concrete terms of service and personal honor and integrity. Mr. Sherwood Eddy and Donald Hankey have both given us interpretations of the "inarticulate" religion of the soldiers, which hardly knows itself as religion because it does not answer to the conventional tests, but which, nevertheless, is the cry of the soul for the real, the living God.

\* \* \*

No less true is it in our civil life. There is everywhere a quivering desire for reality, for interpretation, for actual insight. Men are in no mood to renew their long since abandoned interest in the petty differences between the churches. Down deep in the souls of men there is a secret conviction which lumps all the churches together and, in face of their utter impotence to inhibit this war, declares the whole kit of them a failure. With that cynical conviction the church of today and tomorrow will have to reckon. Nothing but a demonstration, on a large scale, that the church is in earnest with fundamental realities will win the world, if the world persists in its present mood. In such a world-mood true spiritual religion finds its ideal opportunity. And no other kind of religion finds any opportunity at all. Mere ecclesiastical religion, mere doctrinal religion, mere static parasitic institutionalism that represents inherited tradition more than it represents living aspiration and experience—religion of this sort will be spurned by a world which has been brought face to face with life's deepest issues as our war-stricken world has been.

What the world cries out for as never before is a religion "as reasonable as science and as vital as the day's work," as Professor E. S. Ames puts it in a statement of the ideal of his Hyde Park Church in Chicago. The attempt to capitalize the world mood in the interest of reactionary conservatism has already shown itself futile. Science cannot be dislodged from the footing it has gained in the past wonderful century of intellectual achievement. It is here to stay. We may expect that the mood in which the war will leave the world will materially add to the prestige of science. And if the

demand for a vital religion closely fitted up to daily living and shot through with social purpose had gained a footing in Christian intelligence before the war, it is even more fully established now that we are well into the war, and it will be more insistent than ever when the fighting in Europe is done. Conventional religion was never at so great a discount. Vital, fresh, free, human, spiritual religion was never so at a premium. This is an hour much like the Reformation hour of the sixteenth century, much like the hour when Christianity was born in the first century. It is a time pregnant with destiny. What the church does now will tell on ages. It is ours to see that it tells for God.

\* \* \*

With this analysis of the spiritual mood of mankind we turn to the Disciples of Christ. Do they sense the mood of the world? Do they seem to catch the divine challenge in this crisis time? Are they at work upon tasks that are worthy of the new day and worthy of their own historic ideals? Ideally, the Disciples of Christ are called to the Kingdom for such a time. Ideally, the Disciples have a unique contribution to make to the re-formation of religious life in the spiritual day that is already dawning. But *really*, what are we Disciples doing? Are we proclaiming the catholicity that is in Christ, or are we contending for certain petty distinctions that divide men in Christ? Are we flinging out over the whole church a great ideal of unity embracing all who love our Lord, and declaring them to be already one in Him, and calling upon them to forsake every divisive distinction that separates them into many camps, or are we erecting our own private opinions and traditional habits into tests which divide us from other members of Christ's body and isolate us in a provincialism from which we cannot touch the world's great life?

Questions like these should wring a cry of pain from the hearts of our people who have shared in any degree the vision that Thomas Campbell saw and that has been kept burning in some seer-like souls in each generation that has succeeded him. Consecrated to the rediscovery of primitive Christianity and to the re-illustration in modern life of the unity that obtained in the early church and the vital religion growing out of first-hand personal contact with Christ, we Disciples ought in this hour to be a host aflame with prophecy, united in our devotion to the simplicities of a progressive spiritual faith, and known of all men for our emancipation from the uncatholic restrictions of the denominational order.

\* \* \*

But are we? Are we speaking original prophetic words? Are we ourselves united? Are we known of all men for our achievement of a truly catholic fellowship? To ask these questions is to answer them. And when our answer carries us into the sordid details of our failure to be all this in this great hour of our opportunity our heads are bowed with humiliation. With the world in a mood impatient with ecclesiastical distinctions and squabbles and asking for the truth of a living God, what are we Disciples thinking most about? What are our leaders working at? What are our newspapers filled

with? To what ends are our colleges utilizing their teaching faculties?

It must be confessed that, as a people, we Disciples are thinking not at all of any unique responsibility resting upon us in this great hour. There will be many a reader of these words who will be saying to himself that the idea of the Disciples being called to utter any great word to the present mood of the world is a strained and exaggerated idea. Many among us have grown so accustomed to the acceptance of a mere denominational and provincial status for this brotherhood of ours that it is quite beyond them to imagine for our movement any real leadership among the religious forces of the world. This is the essence of the unspeakable tragedy that has befallen us. Ideally, and from the standpoint of our historical origin, the Disciples are the one large communion of Christians today which has a distinctive contribution to make to the problem of the world's religion. Methodism, as such, has no word to speak. Congregationalism, as such, has none. Baptistism, as such, has none. Presbyterianism, as such, has none. As *Christians*, representatives of all these groups have much to say, and they are uttering their testimony in tones of prophecy and true leadership. But they are not speaking as Methodists or Congregationalists or Baptists. They are speaking as Christians. Episcopalianism is striving in recent years to utter a word of true leadership, but its testimony is neutralized by some of those very ecclesiastical and dogmatic claims which the present mood of the world has no taste for.

\* \* \*

And all the while we Disciples, with a great plea in our hearts, are inarticulate. Our dumbness is not due to modesty; it is due to fear and to preoccupation with lesser things, some of which are despicably less. At another time it is our purpose to analyze the fear that inhibits us. In this article, before concluding, we should consider some of the things that preoccupy our thoughts as a people.

As Disciples, our collective mind is occupied just now with precisely the sort of interests that keep us out of helpful touch with the world's real need and nullify and smother our efforts at the larger task. We are driven by necessity of our past twenty years' footlessness to effect a communal organization for our churches, by which the churches may act together in the work of the Kingdom. We have had no such organization in the past. Our churches have been individualistic and independent. Our conventions have been mass meetings, representing only those who happened to be present. It is pathetic in the highest degree that the dawn of the new day in religion has found us Disciples so sadly unprepared to bear our testimony and render our service with the full impact of a unitedly organized body. This task of internal organization has to be done, but it is regrettable in every way that it was not done, as it could have been done, long ago.

\* \* \*

More serious even than this failure to meet the new day with co-ordinated organization is the anarchic state of our temper as a people. There is unspeakable bitterness among us. Coarse and flagrant commercialism has

established itself in the midst of our activities. It thrives on the instigation and exploitation of factional strife and heresy-hunting. It can sell its wares only in an atmosphere of agitation and uncertainty and threatening. Hence its policy of perpetual embroilment, creating fictitious situations within which its own sinister ends are served. It is palpably and all but confessedly insincere. As a result of its ruthless course our brotherhood is kept in an unfraternal turmoil continually. The natural discussion of normal differences of opinion is perverted into acrimonious controversy, accompanied by not only the "odium theologicum," but by actual irresponsible interference in the private affairs of the person or the legal affairs of the institution involved.

For twenty years the all but unanimous desire of our churches to be organically related to one another through a General Convention was kept suspended in uncertain inaction out of consideration to this rule-or-ruin influence. How so incredible a thing as this could be done it is not our present interest to discuss. The fact is all we need now consider. And now, with the recent attainment of a theoretical settlement of that problem, the educational enterprise is threatened with perversion and reaction. The success—inconceivable of course—of such a threat would drive ninety-five per cent of the adequately trained college instructors out of our schools and out of our fellowship, leaving the Disciples to shrivel into a rural and encysted sect as sterile as, let us say, the Dunkards.

All this is plain speaking, but in the face of the awful tests the religious forces of the world are today undergoing soft speaking is treachery. What service can a religious body whose mind is absorbed with issues such as these hope to render to a world that has grown almost to hate the church for its pettiness and impotence? How can we effectively resent it when one of the most courteous of our neighboring religious newspapers deliberately calls us Disciples "a squabbling sect"? How can a Christian group that looks to its neighbors like that sort of thing hope to get the ear of Christendom for a plea on behalf of Christian unity? Something is basically wrong, to the correction of which every instinct of loyalty to our spiritual heritage commands our most courageous endeavor.

#### LITTLE THINGS

THE stranger who came into our church the other day did not come back. Indeed, there are many visitors who come only once and never appear in our sanctuary again. Some may be strangers to our city, who have to go on with their journeyings, but more likely the reason for the lack of interest lies somewhere else.

One stranger was a lady. She is a tidy person, even though she is not a crank on dress. She sat down in a pew that had not been properly dusted and soiled her clothes. It was a little thing, but just for this she never came back.

A music teacher came and looked over our hymn books. They were of ancient vintage and the hymns



were not of the best. The youngsters had scribbled in the books, and when the choir got up to sing they straggled into their places like lazy work horses tightening up the tugs on a summer day—one by one. All of these things were little things, yet they kept this particular person from discerning the urgency of this church's message or the warmth of its fellowship.

An old man came up to the steps of the church one day. The trustees had long deferred putting a hand rail up the steps for the use of the aged and infirm. There was ice upon the steps. He looked wistfully at the building where he had heard there was a good minister, then went to a neighboring church with safe steps. He has been going there ever since.

Every church needs an old-maidish kind of man, who will know every nook and corner of the building, and whose nerves will be sensitive to every jarring and unpleasant thing. Really, most of the little annoyances around a church might be obviated. The "pet peeve" of various religious persons can soon be located and the building, the service, the sermon and the other things can be made to fit into an orderly scheme. Of course, we do not excuse people who would not come back to a church on account of little things.

#### THE IMPORTANCE OF EDUCATION DAY

EDUCATION day this year takes on a new importance in view of the conditions prevailing in all Christian colleges. The war is cutting down the attendance by reason of the army draft, and the expenses go right on. Drake University, which has always been regarded as one of our strong schools, has cut the salaries of its professors by one-third this year, reducing the men to an income far less than a decent living in these war times. Without discussing the reasons for this situation in Drake, one may note all over the country the tendency for Christian schools to acquire unusual deficits.

Education day does not concern itself entirely with the offering, however, or even chiefly with it. It ought to concern itself with the matter of students. We have hundreds of men who have escaped the draft who might go to college. The churches should encourage them to go. In some cases, the church should raise a little money to help a deserving young man who has the gifts but not the wherewithal. The world will need educated leadership after the war in the period of reconstruction.

Education day is not concerned entirely with things immediately practical. We need an educational revival among the Disciples. Alexander Campbell founded a college as one of his first big achievements. He had come from a family of teachers who had the religious outlook. He himself was more of a teacher than a preacher. He believed in free learning and in the ability of truth to care for itself in the arena of free discussion.

In later times, an obscurantism developed among our people, affecting to sneer at universities and sub-

stituting a hard dogmatism for free leadership. It is from this hazard that we are just now being saved educationally. Any preacher who believes that Christianity itself is a teaching religion, that it is a broad fellowship in which there is room for many opinions, will use Educational day for one of his very greatest sermons.

#### BUILDING UP SENTIMENT FOR NATIONAL PROHIBITION

THE part the Disciples of Christ will take in the final battle for a dry nation should be a matter of concern for everyone of us. There will be good fighting all along the line now until thirty-six states ratify the amendment to the national constitution which has been submitted to them by congress.

There are twenty-seven dry states in the nation that may be confidently expected to vote right on the new amendment. That means that there will remain nine dry states to secure before the fight is won.

When a state ratifies the resolution, it cannot reverse its action, but any state that fails to ratify on one or more votes may ratify at a subsequent session of the legislature. Of the wet states, six will have legislative sessions in 1918. The temperance forces confidently expect three or four of these to ratify. Kentucky has elected a dry legislature; Maryland is dry nearly everywhere except in the city of Baltimore.

At the end of the fight, the issue may turn upon the action of a single state. That will mean that in every wet state the very closest scrutiny must be given to the candidates for the legislature this coming year.

The Disciples have a Temperance Board which has for its function to keep our churches and Sunday schools informed with regard to the duty of these organizations in the temperance fight. This temperance board receives an annual offering from co-operating churches. It is of great importance that no avenue of publicity be closed and that no agency that might do effective work should be crippled. Churches and Sunday schools throughout the brotherhood will do well to double up in their offerings to the Temperance Board and to other temperance agencies.

#### TRENCH RELIGION AND RELIGION

WRITERS of trench stories are growing rather numerous. Even popular fiction scarcely competes with these books in popularity. It is always interesting to note the attitude of new books toward religion, and an examination of the trench stories from this point of view is very much worth while.

No group of trench stories has been more popular in this country than the rather slangy recitals of Arthur Guy Empey, who enlisted in England before America entered the world war. His book "Over the Top" is a dictionary of the trench lingo, and the tale is full of action. He was evidently not a churchman but accord-

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ing to English army practice was listed as an Episcopalian since he had no church!

Mr. Empey speaks thus of chaplains, "I just mentioned 'Holy Joe', of the chaplains, in an irreverent sort of a way but no offence was meant, as there are some very brave men among them. There are so many instances of heroic deeds performed under fire in rescuing the wounded that it would take several books to chronicle them. \* \* \* The chaplains in the British army are a fine, manly lot of men and are greatly respected by Tommy."

Hector MacQuarrie is a British soldier who writes a book for the benefit of his American comrade who is coming on to join in the fray. In his "How to Live in the Trenches" he draws a picture in one chapter of the soldier's attitude towards religion. He has evidently been rather disgusted by certain superstitions that have grown up in connection with trench religion, especially the one about the Bible in a man's pocket stopping bullets. He says, "A man carrying love in his mental knapsack has a greater protection against that death which is more horrible than the actual killing of his body than the fellow with a Bible in his breast pocket."

The religion of the ordinary soldier in the trenches does not seem to increase in depth, though it may when he gets home and has time to think of his experiences. Each man seems to revert to the religion of his youth, and his religious life as well as his mental life tends to continue on this level. The war is to affect religion most profoundly, but the largest part of this effect will come in the years of reconstruction.

### THE CHURCH AND HER COMPETITORS

**I**N many of the activities of the church, she is a competitor with other agencies in the community. In such a simple matter as the holding of a church social, there is sometimes a feeling on the part of the restaurants that the church is invading their particular field. The church social must be defended on other grounds than the ability of the church to become an efficient agency in the business of purveying food.

The church has often regarded itself as one of the chief agencies of reform. The fight against the saloon has been made by many societies, but it has been the church which has furnished the ammunition for the fight and which has carried on the most effective warfare. In many a battle for civic righteousness, the church has proved to be a foe to all unrighteousness, but it is always possible for some society or other to organize and gather in elements in the community which can prosecute reform with a vigor surpassing even that of the church.

The church is for many communities the social center. In rural districts, the farmers gather early to discuss the crops before the service. Even in city communities, the church is often the quickest and best means of introduction in a community. Yet lodges will compete with the church in this socializing business.

One by one, the various functions of the church have been taken up by societies. Has the church nothing distinctive to do? Hear Dr. J. H. Jowett on this point:

"If we are only out to give amusement, or if we are only out to superintend the people's leisure, or if our highest mission is to rearrange the common circumstances, then our garlands are shared, nay, indeed, our triumphs may readily be eclipsed. But if the church is set for the rebirth of souls, for the remaking of men, for the imparting of divine capacity, for the revelation of moral and spiritual dynamics; if she is set to lead men into the line of a new and blessed ancestry, and to transfer them from the servitude of an old nature into the unspeakable liberty of the new creation, then who is it, and what is it, that can share her radiant distinction?"

We could only add to this that the church has for her function to spiritualize society as well as individuals, for it is our task to save the world as well as to save souls.

## Peace!

By Edwin Markham

**R**EJOICE, O world of troubled men;  
For peace is coming back again—  
Peace to the trenches running red,  
Peace to the hosts of the fleeing dead,  
Peace to the fields where hatred raves,  
Peace to the trodden battle-graves.

'Twill be the Peace the Master left  
To hush the world of peace bereft—  
The peace proclaimed in lyric cries  
That night the angels broke the skies.  
Again the shell-torn hills will be  
All green with barley to the knee;  
And little children sport and run  
In love once more with earth and sun.  
Again in rent and ruined trees  
Young leaves will sound like silver seas;  
And birds now stunned by the red uproar  
Will build in happy boughs once more;  
And to the bleak uncounted graves  
The grass will run in silken waves;  
And a great hush will softly fall  
On tortured plain and mountain wall,  
Now wild with cries of battling hosts  
And curses of the fleeing ghosts.

And men will wonder over it—  
This red upflaming of the Pit;  
And they will gather as friends and say,  
"Come, let us try the Master's way.  
Ages we tried the way of swords,  
And earth is weary of hostile hordes.  
Comrades, read out His words again:  
They are the only hope for men!  
Love and not hate must come to birth:  
Christ and not Cain must rule the earth."

—People's Home Journal.

# *start* "Good Thoughts in Bad Times"

By Joseph Fort Newton

**D**URING the critical days of the English Civil War in 1645, Thomas Fuller wrote a book entitled "Good Thoughts in Bad Times," and that might well be the title of First Thessalonians. Those to whom it was written were in bad times, owing to the persecution under Nero, and St. Paul feared lest their faith might falter. They were one of many little groups, or centers of light, which he had gathered along his path through the Roman Empire, nearly always in the poorer parts of great cities—heroic outposts of a mighty faith. With true pastoral instinct he carried in his heart "the care of all the churches," and his one concern now was that they should not become bitter and cynical under trial, giving way to the idea, which haunts us always, that, since loyalty to a high cause leads to suffering, the world is a senseless, haphazard thing, with no wise and loving hand at the helm.

## THE SYMPATHY OF PAUL

Indeed, bad news had reached the Apostle to the effect that his friends had actually begun to falter, and he had sent Timothy, his son and fellow-worker in the Gospel, to comfort them concerning their faith. Timothy returned with a better report, but the wise old teacher was not satisfied, knowing how much was lacking in their faith; and so he wrote this letter, which for its delicacy of courtesy, for what it says and for what it only suggests, is a model of method in a difficult ministry.

With the details of its method we have not to do, except to say that such a blend of fineness of feeling and plainness of speech was made possible by the atmosphere of sympathy and yearning solicitude that breathed through it. He felt that if he could see his friends, grasp their hands, and speak to them face to face he could rally their faith and reform the wavering line against the terrible foe. But since that was not possible, he could only send a letter in which plain words were wrapped up in praise and prayer and longing.

St. Paul knew, what so many are now discovering, that there is no sorrow keener, no bereavement more appalling, than the loss of faith. Men can bear much—anything, perhaps—if their faith holds, but when that goes, the way becomes dim, ending in a set, grey life—critical, bitter and defiant. Hence the desire of St. Paul to comfort his little flock concerning their faith; and by comfort he meant much more than to soothe, to quiet, to ease, albeit that is at times a very gracious ministry. Unfortunately, the finer, firmer meaning of the word comfort has been well-nigh lost in the idea of consoling, whereas the root idea of the word is strength. To comfort, in the true sense, is to make another strong with our strength; to share our strength with him, because at the moment he has less than he needs and we have more than the occasion requires.

Turning his thoughts away from his sorrow, reminding him that he is not alone in his grief, and recalling the memory of happier days ago or the hope of happy days to come—surely this is a benign ministry. But we must return to the deeper meaning of comfort, at a time when it is so much needed, if so that we may learn to give somewhat of ourselves to those smitten and afflicted.

There is no need to recall the shadow of dismay that fell over us at the outbreak of the war, when so many hopes and dreams seemed to fall into red ruin, and our most precious memories lost their joy and became like an incessant throb of pain. We said, with aching heart, that we could never live for the old past nor look to the same future as before, bereft of so many bright expectancies. The very sources and springs of life seemed to close, and only a grim endurance of a great disillusionment was left to us. Since then blow has followed blow and sorrow has been added to sorrow until even the bravest men stagger under the weight of woe. Yet in some strange way, when we have drawn the shades to brood in the darkness, a holy light has burst in like a divine surprise.

Truly we have been partakers of "the sacrament of misery," but we have also discovered anew the secret that is held in the depth of the strange human heart; the secret that through all this inconceivable pain, these heaped-up deaths, and these sore sacrifices, men may find God, feel God, and love God. But the faith of many has been shaken, if not destroyed, and my wish is "to comfort you concerning your faith" with good thoughts in bad times.

## "THE BEST OF ALL GOOD THOUGHTS"

Always the best of all good thoughts is the thought of God, because it determines what we think about everything else—about life, and man, and death, and the beyond. No matter how far we go back into the past we find that God is thought of in terms of the highest interest, the noblest ideal and the holiest value of mankind. In earliest times sky, sun, earth, river, animals, trees, grains were deified, because they fed, sheltered, and blessed man. To the warrior he was the Lord of Hosts; to the herdsman on the hills, the Good Shepherd. Later, when the home had become a holy place, God was the Father, gentle, compassionate, and full of pity. Still later to the thinker he was the immanent Mind, and to the saint the Beauty of Holiness.

Always man is revising his thought of God, subtracting what is unworthy and outworn, and adding the most precious reality he has won from the mystery of the world; and that process is going on now. God Himself is "the same yesterday, today, and forever," but the thought of him changes, deepens, and unfolds with the ages.

Much ado was made in the City Temple some years



ago about a new theology, as if theology ought not to be new every year, every day, as life unfolds! Man can no more stand still in theology than he can in industry or science. Indeed, if God is not a fresh discovery to us, a perennial surprise, an inexhaustible wonder, he is not God to us at all—he is merely a name, a theory, a shadow. That Moses found God in the burning bush is an interesting allegory of a profound experience, but it is of little value to us if it does not help us to that holy moment when the Divine fire blazes anew upon the altar of our own hearts. Each age, like each individual, must find God for itself; and it finds him in its most glowing vision, its most vivid interest, its hunger, its thirst, the groping quest and stammering cry of its intensest need.

Wonderful it is to watch the changing approach to God today, when the hearts of men are deeply stirred and their need is so wistfully urgent and tender. Unless all tokens fail, out of the trial and bloody sweat of today will rise a conception of God which, in depth and grandeur and wonder, will give a new date to the history of faith. It will be a vision of "the God of things as they are," but it will include things as they are in the tramp of marching armies, in crowded tenements, in factory, forum, and farm as well as in the poetry of morning and eventide. Not yet can it be defined, much less formulated, but we are on the eve of a disclosure of God which shall cast a white light over this vast tragedy!

Someone has said that nothing is permanently interesting but God, as we may learn even from the literature of denial, and next to God is man. Both for good and ill, the war has brought us an apocalypse of man, rendering many old dogmas obsolete and opening long vistas of hope.

#### "OUR SONS HAVE SHOWN US GOD"

Four years ago our lads seemed not only exuberant, athirst for happiness, eager for some bright share in the abundant world—as they should be—but often wild to the point of carelessness. Then suddenly came the great peril, the great need, the great call, and they stood erect, still gay, but also dauntless; and by their heroism they have shown us a white splendor which many thought belonged to the ages of poetry and romance. Their words of parting, their letters home, their calmness in death, and their fortitude in martyrdom help us the better to know that other Young Man in whom the life of God shone with such beauty and gentle power.

No wonder it has been said that "Our sons have shown us God," and, if we have eyes to see, the lives of our lads will help us to know the life of Jesus, the one interpreting the other. Here is a hint of how we may win from our woe that faith which alone can heal the awful inner casualties of the war, which, God knows, are so many and so sad.

How often that other Young Man is in our thoughts today, on the red field, in the house of pain, in the home, everywhere; that strange Young Man who moved through his swift and gentle years to the Cross—and beyond. Somehow the thought of him steals into our

minds half unawares, as if he had something to tell us which we have forgotten—if we ever knew it—of how God communes with man through sorrow; that in all our afflictions he is afflicted; and that his purpose is fulfilled not by some process apart from the blundering and clashing wills of men, but in and through these human conflicts.

Also, there is a deepening feeling among us that if we let him have his way with our hearts he will turn the strategy of the war, its generalship, and its heroic comradeship to the making of a nobler, wiser, more merciful social order. At least, our new sense of solidarity and our rediscovered capacity for sacrifice are prophetic of what may be, must be, shall be, when the industry and insight employed in searching nature are touched by his spirit and devoted to the highest ends. Such hopes we dare to hold in spite of the darkness, taught by that Young Man on the Cross, to whom our hearts have been led by a new love and longing.

#### GATES OF HEAVEN WIDE OPEN

"I have fallen in love with humanity!" cries a novelist who once assumed the cynic pose and thought it deeply wise, if not darkly witty. How much better than to lose our faith, lest our hearts grow bitter, hard, and full of rancor, and thereby suffer the saddest of all defeats! How could he help falling in love with humanity, in face of its anonymous heroism, its unrecorded goodness, its willingness to give all for the right, its readiness to die for those yet unborn! What wonder that life has come to be a different thing to us, deeper in its worth and meaning here, diviner in its promise hereafter! By the same token as we have come to think more nobly of God, and more kindly of man, many of the old dogmas about which men were once talkative have fallen by the way. One such was the dogma of eternal hell, which dared to pass sentence upon the souls of men, dooming them to a fate unspeakable; a dogma, the most terrible ever taught in times not barbaric! Let us be grateful that it has gone to limbo, never to return. Origen was right; life is "a school of souls," and the process of Divine education does not end at the grave, shutting out all hope. At any rate, the gates of Heaven are wider open today than ever they have been before, and they will never be closed again.

Nay, more; those gates are thronged with a host no man can number of our bravest and best, and they took our hearts with them when they went away! Today the truth of immortality is not only a necessity, but a reality. As we are witnessing the unfolding of a profounder conception of God, just so we may be in the dim dawn of new and happy unveilings of "the beyond-life," of which those who are seeking, listening, and groping may be the forerunners. Years ago, when a lad, I read a book entitled "Footfalls on the Boundary of Another World," by Robert Dale Owen, and since then I have kept an open mind in regard to this matter, willing to listen, ready to learn. Utterly convinced of the continuity of life here and there, and thinking more of quality than of quantity, of depth than of duration, I

am not curious as to the conditions of the after life. Still, I welcome every ray of light that falls upon our human way in this dimly lighted world, and am ready to follow where it leads. So far the facts disclosed have brought me no larger vision, no deeper revelation, no finer inspiration; but the end is not yet.

#### WHAT OF SPIRITUALISM?

Even as matters now stand, and apart from all debated facts, the work of Sir Oliver Lodge and others—among them, sweet Patience Worth—has a very real value in a way not often taken into account. By way of proofs? Perhaps not. Intimations? Yes; but also in another way not to be overlooked. Nearly all of us grew up with a definite picture in our minds of a city with streets of gold and gates of pearl, but that picture has faded. Time has emptied it of actuality. Since then the walls of the universe have been pushed back into infinity, and the old scenery of faith has grown dim and unreal. Admit that the imagery was incongruous, it did help the imagination upon which both faith and hope lean more heavily than we think. Now that the old scene has vanished, the unseen world is for many only a bare, blank infinity, soundless and colorless.

These new seekers after truth have helped to humanize it once more, touching it with light and color and laughter; and that is a real service to the soul, doubly so now, when so many are yearning to make real to their hearts the land whither their loved ones have gone.

For the rest, let us put forth a hand in the dark and lay hold of him who first laid hold of us, and whose love will never let us go. Here is the truth that meant so much to Maurice, and it will mean everything to us if we lay it to heart, rest upon it, and trust it unto the uttermost. The ancients called time death. Therein they were wise: it slays so much. What though it seems to slay us utterly, yet, like Job, must we trust him who brought us to where we are, confident that he will lead us to where we ought to be. Therefore, let us comfort one another in faith, opening our hearts to him to know whom is life eternal, life abundant, life that flowers into fruition, and find in his deep, creative, redeeming love the best thought for a bad time.

"Today our hearts like organ keys  
One Master's touch are feeling,  
The branches of a common vine  
Have only leaves of healing."

## Super-Personal Forces of Evil

By Walter Rauschenbusch

INDIVIDUALISTIC theology has not trained the spiritual intelligence of Christian men and women to recognize and observe spiritual entities beyond the individual. Our religious interest has been so focused on the soul of the individual and its struggles that we have remained uneducated as to the more complex units of spiritual life.

Josiah Royce, one of the ablest philosophical thinkers our nation has produced, has given us, in his "Problem of Christianity," his mature reflections on the subject of the Christian religion. The book is a great fragment, poorly balanced, confined in the main to a modern discussion of three great Pauline conceptions, sin, atonement, and the Church. The discussion of the Church is the ablest part of it; I shall return to that later. Following the lead of Wundt's *Völkerpsychologie*, Professor Royce was deeply impressed with the reality of super-personal forces in human life. He regards the comprehension of that fact as one of the most important advances in knowledge yet made.

"There are in the human world two profoundly different grades, or levels, of mental beings,—namely, the beings that we usually call human individuals, and the beings that we call communities.—Any highly organized community is as truly a human being as you and I are individually human. Only a community is not what we usually call an individual human being because it has no one separate and internally well-knit physical organism of its own; and because its mind, if you attribute to it any one mind, is therefore not manifested through the expressive

movements of such a single separate human organism. Yet there are reasons for attributing to a community a mind of its own.—The communities are vastly more complex, and, in many ways, are also immeasurably more potent and enduring than are the individuals. Their mental life possesses, as Wundt has pointed out, a psychology of its own, which can be systematically studied. Their mental existence is no mere creation of abstract thinking or of metaphor; and is no more a topic for mystical insight, or for phantastic speculation, than is the mental existence of an individual man."<sup>1</sup>

#### THE AUTHORITY OF THE GROUP

This conception is of great importance for the doctrine of sin. I have referred to the authority of the group over the individual within it, and its power to impose its own moral standard on its members, by virtue of which it educates them upward, if its standard is high, and debases them, if it is low. We need only mention some of the groups in our own national social life to realize how they vary in moral quality and how potent they are by virtue of their collective life: high school fraternities; any college community; a trade union; the I. W. W.; the Socialist party; Tammany Hall; any military organization; an officers' corps; the police force; the inside group of a local political party; the Free Masons; the Grange; the legal profession; a conspiracy like the Black Hand.

These super-personal forces count in the moral world not only through their authority over their numbers, but through their influence in the general social life. They front the world outside of them. Their real object

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<sup>1</sup>"Problem of Christianity," I, p. 164-167.

usually lies outside. The assimilative power they exert over their members is only their form of discipline by which they bring their collective body into smooth and efficient working order. They are the most powerful ethical forces in our communities.

Evil collective forces have usually fallen from a better estate. Organizations are rarely formed for avowedly evil ends. They drift into evil under sinister leadership, or under the pressure of need or temptation. For instance, a small corrupt group in a city council, in order to secure control, tempts the weak, conciliates and serves good men, and turns the council itself into a force of evil in the city; an inside ring in the police force grafts on the vice trade, and draws a part of the force into protecting crime and brow-beating decent citizens; a trade union fights for the right to organize a shop, but resorts to violence and terrorizing; a trust, desiring to steady prices and to get away from antiquated competition, undersells the independents and evades or purchases legislation. This tendency to deterioration shows the soundness of the social instincts, but also the ease with which they go astray, and the need of righteous social institutions to prevent temptation.

The love of gain is one of the most unlimited desires and the most inviting outlet for sinful selfishness. The power of combination lends itself to extortion. Predatory profit or graft, when once its sources are opened up and developed, constitutes an almost overwhelming temptation to combinations of men. Its pursuit gives them cohesion and unity of mind, capacity to resist common dangers, and an outfit of moral and political principles which will justify their anti-social activities. The aggressive and defensive doings of such combinations are written all over history. History should be re-written to explain the nature of human parasitism. It would be a revelation. The Roman publicani, who collected the taxes from conquered provinces on a contract basis; the upper class in all slave-holding communities; the landlord class in all ages and countries, such as East Prussia, Ireland, Italy, and Russia; the great trading companies in the early history of commerce—these are instances of social groups consolidated by extortionate gain. Such groups necessarily resist efforts to gain political liberty or social justice, for liberty and justice do away with unearned incomes. Their malign influence on the development of humanity has been beyond telling.

#### THE DETERIORATION OF THE CHURCH

The higher the institution, the worse it is when it goes wrong. The most disastrous backsliding in history was the deterioration of the Church. Long before the Reformation the condition of the Church had become the most serious social question of the age. It weighed on all good men. The Church, which was founded on democracy and brotherhood, had, in its higher levels, become an organization controlled by the upper classes for parasitic ends, a religious duplicate of the coercive State, and a chief check on the advance of democracy and brotherhood. Its duty was to bring love, unity and freedom to mankind; instead it created division, fomented

hatred, and stifled intellectual and social liberty. It is proof of the high valuation men put on the Church that its corruption seems to have weighed more heavily on the conscience of Christendom than the corresponding corruption of the State. At least the religious Revolution antedated the political Revolution by several centuries. Today the Church is practically free from graft and exploitation; its sins are mainly sins of omission; yet the contrast between the idea of the Church and its reality, between the force for good which it might exert and the force which it does exert in public life, produces profounder feelings than the shortcomings of the State.

While these words are being written, our nation is arming itself to invade another continent for the purpose of overthrowing the German government, on the ground that the existence of autocratic governments is a menace to the peace of the world and the freedom of its peoples. This momentous declaration of President Wilson recognizes the fact that the Governments of Great States too may be super-personal powers of sin; that they may in reality be only groups of men using their fellow-men as pawns and tools; that such governments have in the past waged war for dynastic and class interests without consulting the people; and that in their diplomacy they have cunningly contrived plans of deception and aggression, working them out through generations behind the guarded confidences of a narrow and privileged class.<sup>1</sup>

#### GOVERNMENT USUALLY BY GROUPS

There is no doubt that these charges justly characterize the German government. There is no doubt that they characterize all governments of past history with few exceptions, and that even the democratic governments of today are not able to show clean hands on these points. The governments even of free States like the Dutch Republic, the city republics of Italy, and the British Empire have been based on a relatively narrow group who determined the real policies and decisions of the nation. How often have we been told that in our own country we have one government on paper and another in fact? Genuine political democracy will evidence its existence by the social, economic, and educational condition of the people. Generally speaking, city slums, a spiritless and drunken peasantry, and a large emigration are corollaries of class government. If the people were free, they would stop exploitation. If they cannot stop exploitation, the parasitic interests are presumably in control of legislation, the courts, and the powers of coercion. Parasitic government is sin on a high scale. If this war leads to the downfall or regeneration of all governments which support the exploitation of the masses by powerful groups, it will be worth its cost.

The social gospel realizes the importance and power of the super-personal forces in the community. It has succeeded in awakening the social conscience of the nation to the danger of allowing such forces to become

<sup>1</sup> These ideas and phrases are drawn from the President's Address to Congress on April 2, 1917.



parasitic and oppressive. A realization of the spiritual power and value of these composite personalities must get into theology, otherwise theology will not deal ade-

quately with the problem of sin and of redemption, and will be unrelated to some of the most important work of salvation which the coming generations will have to do.

## By Professor Taylor

### CLEARING THE ROADS TO PEACE

GERMANY'S attempts to talk peace do not meet with success, but they are doing more toward that devoutly desired consummation than we think. Her proposals cannot be accepted because they do not go down to the one fundamental of insuring peace once it is consummated; but they do prepare the way through inducing the world to think peace, and more especially by bringing the peoples of the Central Powers to dream of it—a sort of mental preparedness that promises release from the obsessions of *Kultur*, *Schrecklichkeit*, and Prussianism. It will also vastly aid the peace lovers that make up the vast majorities among the Allied democracies in holding stoutly to peace aims as against the insidious encroachments of the militaristic temperament.

The Kaiser's proposals, as interpreted by Count Czernin, are still far from President Wilson's minimum, but they are also a long step on the road from Pan-Germanism's demand as voiced by Bethman-Hollweg's first peace talk. The Bolshevik's promises of no annexations and no penal indemnities are accepted; so far, so good—it is a complete surrender of Junkerdom, Pan-German annexation, and Prussian conquest. But it is less than a half-way step toward Wilson's minimum of no peace with a government that (1) treats treaties as "scraps of paper," (2) makes war without consulting public opinion and (3) that does not specifically provide judicial means for the settlement of disputes that lead to war.

The Kaiser is willing (1) to restore self-government to nations that have lost it in this war, (2) to accept the principle of reparation to war devastated territories and (3) to discuss disarmament and peace tribunals after the essential terms of peace for this war are agreed to. America's minimum is not met, even though the Allied maximum were otherwise met—and no maximum of details is more than a generation's makeshift peace without acceptance of our minimum of no peace until (1) the German *people* guarantee it and (2) the peace terms *embody* some satisfactory formulation of an international judicial organization as a substitute for the appeal to arms.

The Teutonic proposals would not be acceptable even if made and guaranteed by a German democracy. (1) They say nothing about Poland, Bohemia, the Jugo-Slavs or the future of Armenia and Syria; (2) they do not specify that Germany shall make the "reparations"; (3) they say nothing about Alsace-Lorraine; (4) they leave untouched the question of Prussian over-lordship in Austria-Hungary and Turkey. When the Allies are able to talk peace with true representatives of the German people they will have to be assured (1) that a German autocracy will not again assume power and "run amuck" at some more favorable time, (2) that there will be some

sort of a league of nations to enforce peace after adjudication, (3) of as full a measure of disarmament as it is possible to devise, (4) "reparation" by the Teutonic powers, (5) recognition of the rights of small nations and people to a voice in their own governments.

Democracy means the rule of reason; it means a willingness, therefore, to use reason at all times and to talk peace even while striking the hardest blows; indeed, it can the more confidently strike hard blows when all who strike know for just what they strike. Woodrow Wilson has become democracy's voice and he has spoken clearly. Count Czernin speaks for the enemy; he speaks less clearly, but, we repeat, his speaking helps the psychology of the situation; it prepares the way for reason. Germany surrenders all she levied war to gain but she offers as yet no guarantees against her iniquitous *Weltpolitik* and machiavellianism.

### "Psychology" on the Side of Prohibition

We hear much talk today about the "psychology" that underlies this, that and the other condition. It is a word much used in business meetings, by campaigners of all kinds and in war councils. This "psychology" is now on the side of prohibition, but there is a decided tardiness in the older sections of the eastern states, among the workingmen and, apparently, in administrative circles at Washington. Mr. Gompers still assumes an apologetic attitude on behalf of that small percentage of labor that works in booze factories. The "effete" and provincial east still clings to tradition and looks to Europe for its ideas more than to the wide-awake and really American west. The Food Administration fears the abolition of beer lest it increase whiskey drinking, but there can be no more whisky made, and what is made will be drunk anyhow unless Uncle Sam commandeers it for war and industry, and our dear Uncle commandeers wood-alcohol instead of the kind men drink; there must be a twist in the logic somewhere. Ere the war ends let us hope the common people will care for our dear Uncle's fears and clear the dark roads for his sober stride.

ALVA W. TAYLOR.

### LIVING ARGUMENTS

The strong argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death.—*Christlieb*.

## The Pastor in Thrift Crusade

THE pastor of one of the large churches of Chicago recently confessed to his banker, after purchasing a war savings certificate, that he had been converted to the thrift movement while hunting a text for a sermon.

"My wife and I have always tried to live as economically as possible," he explained, "and, in truth, we have always found it necessary to think carefully when it was a question of the expenditure of my modest salary. We observed meatless days frequently before Mr. Hoover advised them and have never squandered much money on frivolities, for the simple reason that we could not afford to do so.

"We had succeeded in accumulating a little bank account against a rainy day, and my inevitable retirement—every minister must look forward to that—and at times in my study I was just a trifle inclined to be cynical when reading about the thrift movement in the daily papers and the periodicals. Had not I and my good wife and our little family lived as carefully as possible? What more could we do?

"It was while leafing my bible that I came across Matthew XXV., wherein is related the parable of the man who, on going into another country, called his servants to him and delivered into their keeping the five and the two and the one talents to use in the course of his absence.

"I fell to debating with myself as to which servant I would have proven to be, had I been one of the three intrusted with the gold. Financially, here I was in a class with the servant who had been given the one talent. I had only a few hundred dollars, a mere mite, and apparently of no great value in this war where millions are spent daily. Then, too, like the servant, I might have complained that I knew the master was a hard man, reaping where he did not sow and gathering where he did not scatter, for I was far from being a millionaire, although I had always voted and paid my small taxes and tried to live an upright life as a citizen of the United States and a loyal American.

"Suddenly it dawned upon me that, in keeping my little hoard in the bank when it might be invested in war bonds or thrift certificates, I was placing myself actually in a class with the wicked and slothful servant who dug a hole and hid his talent instead of taking it, as his master had suggested, to those who would have paid interest while using it to advantage.

"It was that parable of the talents that converted me to the thrift movement, and I realized now that had I kept my little store hid I would have deserved to have it taken away from me by some German soldier, for it is absolutely certain that the Prussians will collect an indemnity from the United States and all of us if they are not decisively beaten in this war, and they can't be beaten if we don't lend our Government money to finance the war.

"I am, as the boys say, 'strong for' thrift now and am building a sermon on the text: 'And cast ye out the

unprofitable servant into the outer darkness; there shall be the weeping and gnashing of teeth.'"

## Books

**BRAZIL, TODAY AND TOMORROW.** By L. E. Elliott. The author of this book, also editor of *The Pan-American Magazine*, has written a most complete and interesting account of present-day Brazil. He reminds us of our neglect in the purchase of South American raw materials and thinks it is important that a special news service be established. There is a fairness and kindly tone throughout the entire work and should do much good towards fostering interest in our Southern neighbors. (The Macmillan Company, New York, \$2.25.)

**THE MASTER OF THE HILLS.** By Sarah Johnson Cooke. A vital and sincere story of adventures among the men and women who people the waste places of the mountains of Georgia. This book will, no doubt, be a revelation to many who read of the ignorance of these people of the ways of the outside world, and yet at the same time one is forced to recognize the truth of Colonel Warner's statement, after an especially interesting happening: "Our only pure strain of Anglo-Saxon in this country left to degenerate without enlightenment or progress of any kind; . . . So much misguided philanthropy . . . while true Americans are left to starve in ignorance and poverty in their native mountains." A wholesome and interesting love story is woven around the adventures. (E. P. Dutton & Co., New York. \$1.50 net.)

**THROUGH THE IRON BARS.** By Emile Cammaerts. The experiences and sufferings of the Belgian people during the German occupation are here sketched in a vivid and frank way. One of the most striking revelations of the book is the indomitable determination and defiance of the Belgian people and their persistent refusal to despair of their country's future. It will probably be widely read on both sides of the Atlantic. (John Lane Company, New York. 75c net.)

**CARRY ON.** By Coningsby Dawson. The author of this book is the son of William J. Dawson, well-known English publicist and author. This group of letters from the younger Dawson is vivid and tender and is, in fact, one of the most satisfying interpretations of war as a way to righteousness yet produced. The letters are heroic in tone, but not mock heroic. They are genuine expressions of the heart of a young man who has seen a vision and has not been untrue to it. (John Lane Company, New York. \$1 net.)

**PLAYS OF IBSEN.** Includes "The Master Builder," "The Pillars of Society," and "Hedda Gabler." This is one of the series of the Modern Library of 60 cent books of world fame and permanent value. It is indeed a marvel how they can be produced at the low price for which they are sold. They are bound in limp leather. (Boni & Liveright, New York. 60 cents net.)

**SAVING AND INVESTING MONEY, OR TEN LESSONS IN THRIFT.** By Thomas E. Sanders. Not the old-fashioned, dry kind of discussion, but a snappy, live, human interest sort of book, the kind on this subject the American people need today. (The Thrift Publishers, Racine, Wis. \$1.00.)

**BEST RUSSIAN SHORT STORIES.** No one can consider himself well-read today who does not have an appreciation of Russian literature. Here is the chance for several glimpses into the mysteries of the Russian imagination—and at little expense. (Boni & Liveright, New York. 60 cents net.)

**DIANA OF THE CROSSWAYS.** By George Meredith. If one can read but one of the books of this master literary workman of England, this is the volume for consideration. Meredith, with his brilliancy of character delineation and swift-moving plot, is here at his best. (Boni & Liveright, New York. 60 cents net.)

# The Larger Christian World

A Department of Interdenominational Acquaintance

## United Protestantism Finds a Voice for Wartime

The voice of the Protestant movement in America is the Federal Council, so far as anyone may speak for these various groups of evangelical Christians. The recent executive committee meeting held in Cincinnati December 12-14 was of great significance to the wartime program of the churches.



Rev. O. F. Jordan

The keynote of the meeting was religious. "Let us not forget the nation's soul," said Dr. Charles S. Macfarland, the General Secretary. "It is not the business of the church to run errands for the government. The church's business is the same that it has always been," declared another speaker. That the federation is not reactionary with reference to the actual union of the churches is indicated by the official statement: "Groups of denominations, constituting one family, by reason of history, policy and doctrine, might well seriously and promptly consider the present providential call to unite, and thus meet the shortage of ministers, overcome administrative duplication, overlapping of territory and overlooking of the needs of great sections of our land and the nations abroad." Dr. William Adams Brown reported on the survey of religious conditions in the camps and cantonments, which was being furnished to different agencies at work. He referred to the buildings which were being put up co-operatively in the neighborhoods of some great cantonments by the different denominational boards of home missions; to the work that has been done in community organization of the local church; to the activities for increasing the number of chaplains and improving their status and defining the functions of camp pastors, bringing them into relation one to another and to the other forces that are at work in the community; to the preparation made for the religious care of interned aliens, for the welfare of negro troops and for the improving of the moral conditions of the soldiers here and abroad. It was reported that certain denominations which have looked askance at the Federation in days gone by—notably the southern Baptists and the Lutheran bodies—have been conferring with the organization on war-work plans through the denominational committees.

## Church Peace Union to Co-Operate With League to Enforce Peace

A nation-wide campaign of education through the churches to concentrate attention upon the supreme issues of the war, as interpreted by President Wilson in his messages to Congress, was announced last week by the Church Peace Union. The campaign will be undertaken jointly with the League to Enforce Peace and will be in charge of a committee of ten, of which William H. Taft, President of the League, is a member. The especial aim will be to point out that the fundamental purpose of the war is a permanent peace guaranteed by a league of nations. The announcement says the campaign has the approval of the Administration and is in co-operation with the work of the Committee on Public Information, which has invited representatives of the Church Peace Union and the League to Enforce Peace to serve on its Advisory Committee. The trustees of the Church Peace Union at their last annual meeting authorized for this work an appropriation of \$65,000 from the income of the \$2,000,000 foundation upon which the organization was established by Andrew Carnegie in February, 1914. A resolution adopted at this meeting says: "The Church Peace Union accepts the invitation of the Committee on Public Information to co-operate with them in educating the people of the United States in the aims of this war, basing our interpretation of those aims on the messages and addresses of the President of the United States, to whose declared policy we pledge our support." Meetings will be organized at important centers all over the

country, to be attended by clergymen and leading laymen representing churches of all denominations in the surrounding territory. These meetings will be addressed by speakers of national and international prominence who will be divided into teams of two men each, consisting of one clergyman and one layman. It is expected that those who attend these rallies will advance the movement by subsequent meetings in their own churches so that eventually it will extend to practically every community in the country. The chairman of the joint committee in charge of the campaign is Hamilton Holt, editor of *The Independent*, a trustee of the Church Peace Union and Vice-Chairman of the Executive Committee of the League to Enforce Peace. The other members are: For the Church Peace Union, the Rev. William P. Merrill, D.D., pastor of the Brick Presbyterian Church, President of the Church Peace Union; the Rev. Arthur Judson Brown, D.D., Secretary of the Presbyterian Board of Foreign Missions; the Rev. Frederick Lynch, D.D., Secretary of the Church Peace Union; and George A. Plimpton, President of Ginn & Co., all of New York. For the League to Enforce Peace, William H. Taft; Alton B. Parker; William H. Short, Secretary of the League to Enforce Peace; Dr. Talcott Williams, Dean of the Pulitzer School of Journalism, Columbia University, all of New York; and Glenn Frank, of Boston.

## Dr. Jowett Being Urged to Remain in America

New York Presbyterians are bringing all possible pressure to bear upon Dr. Jowett in order to induce him to withdraw his resignation of the pastorate of the Fifth Avenue Presbyterian Church and to remain in America, on the grounds that America in the war makes it possible now for Dr. Jowett to say things from his pulpit that he might not have been able to do in a neutral country; that New York and not London is now the center of the English-speaking world of influence, and hence New York and not London is the platform from which to address the world; and that Dr. Jowett's influence and the numbers he speaks to in New York are far greater than he could hope for in London. American Presbyterians generally are supporting the New York plea that Dr. Jowett should remain where he is.

## Billy Sunday Gets Into Trouble With German Sympathizer

Evangelist Sunday and W. H. Beutterbaugh, a pacifist and German sympathizer, waged a furious fight on the platform at the tabernacle in Atlanta, December 20, before an audience of several thousand yelling men and fainting hysterical women. The evangelist had just made a violent attack on the Germans, declaring he didn't believe God would be on the side of people who would stand aside and allow Turks to outrage women, when the attack came. Several blows were passed, Mr. Sunday getting the better of the argument. Then the crowd swarmed upon the platform and in the excitement that followed Mayor Candler was choked by accident and Beutterbaugh got a black eye. Only the intervention of the police saved the evangelist's assailant from the roughest of treatment, people in the audience yelling, "Lynch him."

## Rev. R. J. Campbell's Induction to Christ Church, Westminster

Once again the Rev. R. J. Campbell has a church of his own in London—Christ Church, Westminster. Mr. Campbell was inducted to the living, "vacant by the cession" of the Rev. F. H. Aglionby, the last incumbent, by the Bishop of London and the Arch-deacon of Middlesex. The new Vicar of Christ Church is reported looking well. His voice was clearly heard as he made the various Declarations and took the Oaths of Allegiance and Canonical Obedience. An address was given by the Bishop from the text, "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God." Asking the question "Is the New Testament true or is it not?" the Bishop said: "No



one can help you better, you who are in doubt, than the vicar we have instituted today. He has already helped thousands in their times of intellectual doubt and difficulty." "You take up the reins of government in this parish and you have come to us," said the Bishop, addressing Mr. Campbell, "when the night is still with us. Get the note of courage, fortitude and thanksgiving ringing in your church through the night, and when the great day of victory comes you will be the first with your people to be on your face at His feet giving thanks."

#### John D. Rockefeller, Jr., Shakes Baptist Denomination With Talk on Immersion

John D. Rockefeller, Jr., was guest of honor and chief speaker at a dinner of the New York Baptist Social Union recently, and said things that stirred the souls of his Baptist hearers very deeply. He contended that the church of the future will be quite unlike the denominational churches of today in respect to creed, ritual and organization. It will put less emphasis on the ordinances than is now done. Its object will be to promote applied religion. It will be democratic in its organization. Its ministers will be trained less in the seminary and more in the vocations of life. In it all denominational barriers will be obliterated. Co-operation will take the place of competition. In large cities there will be great religious centers and in small places instead of a half dozen struggling churches there will be one or two churches. I can see this church moulding the thought of the world." Then he asked, "What of us Baptists?" and replied: "Most of us Baptists by inheritance, are Baptists because our parents were Baptists. Generally Baptists fancy that baptism by immersion was established by Christ as the door to the church. This is incorrect. Baptism by immersion was made the door to the church by man. Thus it comes to pass that good men are denied fellowship in our church, because they have not been baptized by immersion. Is this Christ-like? Have we any authority for this?" Mr. Rockefeller strongly advocated that baptism by immersion be no longer considered a prerequisite to church membership and emphasized that the Baptist denomination thus reformed and liberalized might become the foundation of the new church of the future which he had been describing. The address has elicited widespread and heated comment among Baptists and others also. The so-called "open membership" idea has a strong following among Baptist leaders.

#### Religious Education Meeting Changes Date

The date of the Fifteenth Annual Convention of the Religious Education Association has been postponed to March 4-6, 1918. This change will bring the convention immediately following the spring meeting of the National Education Association, which will also be held in Atlantic City. The general topic of the Religious Education meeting, "Community Organization," is attracting much interest with educational leaders. The convention will discuss the organization of the world for neighborly life and the organization of the local community as well. The official headquarters for the convention will be the Breakers Hotel, in Atlantic City.

#### Presbyterians to Send Deputation to England

The Presbyterian church in the United States of America has sent a deputation to England to interpret in church circles the attitude of Americans toward the war. The commission is headed by the Rev. John F. Carson, D.D., of Brooklyn. Dr. Charles M. Sheldon has been in England as the guest of the National Temperance Federation of that country and the *British Weekly* suggests the names of prominent British free churchmen to be sent to this country, that the two nations may be brought into the closest possible sympathy in this war-time.

#### Washington Office Opened for Church Federation

Rev. Clyde F. Armitage, who was recently elected assistant secretary of the Federal Council of Churches, is now established in an office in Washington and will have charge of the council activities there. His present work is largely in connection with the selection of chaplains for the army and the securing of new enabling legislation.

ORVIS F. JORDAN.

## The Sunday School

### Preparing the Way

#### The Lesson in Today's Life\*

A COLORED brother, reporting upon a committee of "Ways and Means," said: "We has plenty of ways, but no means." Means are quite as important as ways, as anyone will testify who has ever tried to work out a lot of plans; particularly church plans. You have got to back your way with the stuff to put it over. A bright idea must be supported by substantial energy. We must pave the way for the entrance of Christ into the hearts of men.



Rev. John R. Ewers

#### PAVING THE WAY

When Kingsway was built in London, good houses were torn down so that this important street could be built. He who attempts to build a road for Christ into a man's heart not only has to tear down all obstacles but level up all deficiencies. It is the biggest job in engineering in the world. When a certain famous bridge across the Mississippi was projected the railroads stipulated that the foundations must go down through the ooze and mud clear to the rock—a hundred feet below water-level. It was further required that when the bridge was completed it must be loaded with heavy locomotives from one end to the other—without a sag. The bridge fulfilled every requirement and stands today. We must make solid our approach to men's hearts. Our church has been the victim of sensational, temporary evangelism. There has been no constructive work beforehand. If the frail bridge lasted until the engineer got his pay he was satisfied, and if the minister got his big report in the paper, paving the way for a bigger call—he was satisfied. The whole program was and is contemptible. People are not to be swept into the church by cyclones of emotionalism, but careful training in home and Sunday-school and pulpit must lay the deep and lasting foundations.

#### LEVELING THE ROAD

Hoping to lead our children to Christ we begin far back by setting them the right example in our homes. Children have good table manners in public when they are well-bred at home. The remarkable vocabularies of some children indicate the kind of words they hear at home—this rule works both ways! The most beautiful experience a minister has is to receive into the church the children of his homes as those children become of the proper age. In the more than eight years I have been with my present church I have had this great joy—the leading young people in this church today are those who came into the church from prepared homes and prepared Sunday-school teachers. Notice the solid churches of our brotherhood, the churches which lead in all missions, the churches which have the highest educational ideals, the churches whose laymen lead our various movements, and you will easily see that the solid, constructive, steady, educational type of work prevails. Such churches intelligently remove the obstacles, intelligently level up the depressions. They make straight the highway of the Lord.

#### SUNDAY-SCHOOLS THAT PREPARE

There are two types of Sunday-schools—the school and the mob. One lays the emphasis upon quality, the other upon quantity; one seeks to study the word of life, the other seeks to attract the crowd; one seeks to fill the mind, the other to cram the building; one has a whoopee evangelistic debauch, the other has a quiet, pre-

\*This article is based on the International Uniform lesson for January 6, "John Prepares the Way for Jesus." Scripture, Mark 1:1-11.

pared decision day. It's a matter of taste and of fine appreciations. I am not appealing for cold intellectualism—for there is no necessity for coldness there. Refinement is a slow process. Culture is a matter of years. Hearts must be prepared for the entrance of the King in his beauty and glory.

Aside from the home there is no other place where children, youth and maidens, middle-aged and aged, can be better prepared, intelligently and whole-heartedly to receive Christ as Master, than the Sunday-school. In such a school two sharply defined ideals must be kept constantly before the teachers: (1) A most carefully and prayerfully prepared lesson in order that the pupils may learn the actual content of the holy scriptures, (2) A steady and persistent movement toward the cultivation of Christian character and a public avowal of the Lordship of Jesus. The emphasis will not be upon the momentary decision, but upon the life-long type of life. This is remarkably important among a people who have regarded the decision as the whole thing. It is not the enlistment but the fighting quality that counts.

#### THE REIGN OF JESUS

But all the road-building is only to enable the Lord to ride into his palace. Once there, He is to be enthroned and to reign forever and ever. "Prepare ye the way of the Lord." Win the friendship of the man whom next year you hope to lead into the church. Live in your office so that your clerks will want to attend your church. Live in your social groups so that those who know you will want your type of religion. Work in the mill so that your fellow-laborers will want your Master. Teach your class so that eventually they will enter the church to live like Christ. The best preparation is a quiet, consistent, daily life.

### Begin! Begin!

JESUS began. The way to begin is to begin. Jesus, when the way was prepared and when he was prepared, began. Here is lesson enough for one week. It is time some of your scholars began to live the Christian life. It is time for them to make the great decision. It is time for many old-time Christians, so-called, to get busy. The night cometh. Here is a young fellow dreaming about the war. *Enlist!* Here is a soldier planning the campaign. *Fight.* Here is a man thinking about what he will give. *Contribute.* Here is a woman talking about the Red Cross. *Sew.* Here is an Official Board debating about an evangelistic campaign. *Go and win a man.* Start something! Begin! The trouble with the ordinary chap is that he is not yet under way. Jesus began. If now he is winning the world it is because once he started. *He had initiative.*

#### THINK YOUR PROBLEM THROUGH

Jesus started rightly. He went off and thought his whole problem through. He spent forty days in clear thinking. When he started he knew where he was going, he saw his objective. He had decided how to win it. He wanted the whole world and he had his plan. It is a slowly evolving plan. He did not start a cyclone-revival. He took months to pick out a very few choice men—and one of them failed. In his so-called temptations he decided to eliminate from his program all short-cuts. He was willing to pay the full price. Had he been choosing a college according to this principle he would not have sought some cheap school where one would be graduated and have a stack of old sermons wished on him in eighteen months. If he had been deciding upon the program for a church he would not have sent off for some whirlwind evangelist. If he had been planning a Sunday-school he would not have sought to stampede the building with a curious crowd. If he had been planning a fortune he would not have invested in a gold-mine or rubber-plantation. There is a big principle involved here that all men would do well to learn, and that some of us learn only after many years and many bitter experiences. "Shall I turn stones into bread?" Not material bread but

the bread of heaven. "Shall I jump off the temple tower?" Not stunts, but spirit. "Shall I win speedily by taking a short-cut?" "A questionable method?" *Never.* By the long, slow, agonizing way of love I shall win. He first thought his problem through.

#### THEN HE CALLED HELPERS

Andrew Carnegie says that his success in the steel business is due to the wonderful men whom he chose as helpers: Frick, Schwab, Dinkey. A general wins his battles in the same way. A church is built up in the same manner. An official board made up of sticks will defeat any preacher. Jesus went out in quest of men. He took many weeks to find them. He carefully looked over the field. He took a whole night to pray about it and then he chose them—and one failed even then. I do not think that Jesus just saw men and snapped his fingers at them and said, "Come on, I want you." I believe that he had studied Matthew, and the men beside the sea. Undoubtedly he knew men, as the Scripture says. Undoubtedly he quickly sized a man up. But we know that he prayed all night before he issued his call. We may well give more time to the selection of our helpers. Every preacher should do this and he should not hesitate tactfully to get rid of encumbrances. Every Sunday-school superintendent should do this and he should not hesitate to fire incompetent and indifferent teachers. Every teacher should do this and should most carefully select the members of his class who will really lead and help build the organization up. The church has been soft in this regard.

#### HE INSPIRED THEM

It is one thing to find fault with your helpers; it is another to inspire what you have. While on the one hand it is a sad sight to see a preacher surrounded by a crowd of no-account people, it is sadder to see a preacher who couldn't inspire any one. Napoleon is credited with saying that a good general can make an army out of anything. Maybe a great general can—I don't know. But this I do know: that a minister, a superintendent, a teacher must, like Christ, think the problem through, choose the best helpers and inspire them for their task. "I will make you fishers of men," says Jesus. It is something to catch fish, but nothing compared to catching men. That is the real sport, the real game, the real business. Then he led the way. "Come ye after me and—," German officers drive their men, officers of the Allies lead their men. Jesus led the way in winning men. The disciples saw how he did it, caught the enthusiasm and built the early church and inspired it with wonderful spirit.

We are not surprised to learn that they went after him. They began, too. We read with enthusiasm the stories of their lives. They started there on the shore of the sea. They were humble men. In the school of Jesus they learned how to be successful not only for a few years but for all time. Is it not strange that their names alone survive from that early day? One other name survives, Pilate's, why?

JOHN R. EWERS.

### By Sherwood Eddy

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You should possess this book, along with "Over the Top" and "A Student in Arms" as a true interpretation of the life in the trenches. If you wish to know just how the men feel about the great war, as well as how they are compelled to live as fighting men—

READ THIS BOOK!

Christian Century Press

700 E. 40th Street, Chicago

\*This article is based on the International Uniform lesson for January 13, "Jesus Begins His Work." Scripture, Mark 1:12-20.



# Disciples Table Talk

## Dr. Medbury to Go to France

Dr. Charles S. Medbury, of University Place Church, Des Moines, has been conscripted by the government for work in the army camps, and has made formal announcement that he will spend from six weeks to two months with Iowa boys in France in the early spring. At a recent meeting of the Chamber of Commerce of Des Moines, he spoke feelingly with regard to his conviction of duty to the nation in this critical time. His star was included with fifty-three others in the service flag of the Chamber. Dr. Medbury has just returned from a visit to training camps in the south.

## Michigan Disciples to Have Three Weeks Assembly

The first summer assembly of the Michigan Christian Missionary Society will be held at Crystal Lake resort, near Frankfort, for three weeks beginning July 15, according to plans arranged at a recent conference held at First church, Grand Rapids. Robert M. Hopkins, National Bible School superintendent, who was at this meeting, will have charge of the three weeks' program. The first will be called preachers' week, which will be a conference of state ministers for instruction and fellowship. The second week will be devoted to a school of methods for Bible school work. During both of these weeks national Bible school representatives will be present. The final week will be set aside for the general state convention. Only the mornings will be given to Bible and religious programs, the afternoons being set aside for recreational purposes. Crystal Lake is considered one of the best resort points along the western Michigan shore line. The land was given to the state society by the Ann Arbor railroad on the understanding that they make \$75,000 worth of improvements within the next ten years. Funds are already in the hands of the society for the erection in the spring of the initial building in which the meetings are to be held. Among the leaders present at the recent conference were:

M. H. Garrard, Battle Creek; J. Frank Green, Owosso; W. V. Nelson, Grand Rapids; C. C. Buckner, Ionia; Frank D. Draper, Owosso and A. H. Martin, Grand Rapids.

## Mexico, Mo., Church Promotes Union Communion Service

First Church, Mexico, Mo., led by Henry Pearce Atkins, arranged for a union communion service on the afternoon of last Sunday, the final Sunday of the year. To this meeting were invited not only all members of the Disciples church, but also the members of all other churches of the city. Mr. Atkins reported that the invitation was at once accepted by the Methodist and Presbyterian churches, and that the Baptists would also join in the meeting as individuals. Prayer and a union communion service constituted the entire program.

## 25th Street Church, Baltimore, Dedicates New Building

Finis S. Idleman, of Central church, New York City, led in the dedication of the magnificent new structure which will be the home of the 25th Street congregation of Baltimore, under the leadership of B. H. Melton, who has recently rounded out his first year in this field. Mr. Idleman, in reporting the dedication, gives very great praise to Mr. Melton who, he says "as an architect and practical business man and splendid pastor and a good preacher, is a combination of all the elements which make possible such a success as this recent one in Baltimore." This congregation has struggled along for a number of years under very forbidding circumstances and with alternating hope and doubt, and though but a small group of people, has now been able to carry this elaborate building program through to success, and with no special appeal for subscriptions on the day of dedication. The new building is located on a most excellent street in a fine residential section of the city. The building is a combination of a worshipful auditorium and a practical Bible school department, with all modern improvements in the way of dining rooms, etc. Mr. Idleman writes that this church is destined to be one of the very best in the East. Of Mr. Melton he says further: "We have a rare man in Mr.

Melton. His business judgment as well as his architectural experience should make him a wise counsellor for almost any church among us that is contemplating a new building. He ought to be in the general employ of the whole brotherhood."

## W. B. Clemmer to Remain in Rockford, Ill.

W. B. Clemmer writes that he is able to say "officially" that after mature consideration, under the requests and advice not only of the board and the congregation, but also of many friends outside the church and the secretaries of the national societies, he has recalled his resignation from the work at Central, Rockford, Ill., tendered a month ago. Mr. Clemmer writes that he will remain indefinitely at this post, stating that he believes there is an important task to be done at Rockford, especially in these and coming days. Central Bible school reports as Christmas "White Gifts" the following: 71 Red Cross memberships, \$22 for Armenian relief, 12 boxes for the absent soldier boys, food gifts for many families and public homes, etc.

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—The Vincennes (Ind.) Sun recently contained a full page feature greeting to the county's "Soldiers and Sailors of 1917", the message having been written by E. F. Daugherty, Disciple pastor there, and paid for by a number of citizens and leading business houses. Four hundred and four men enlisted from the county.

—G. R. Moore has resigned from the church at Onawa, Ia.

## New Orleans

Coming South? Fine climate here. Write W. H. Allen, Minister, 6200 St. Charles Ave., cor. Henry Clay. Your church home is there, the "Bungalow" Church of Christ.

—Forty-eight men are represented in the service flag recently dedicated at Valparaiso, Ind., church, where H. A. Denton ministers.

—A. E. Ewell has resigned at Palestine, Tex., to accept the work at South End church, Houston, Tex., recently ministered to by W. S. Lockhart.

—George H. Morrison will leave the pastorate at Coleman, Tex.

—The church at Paulding, O., C. L. Johnson, minister, gave over \$80 at the Christmas season for Armenian relief and ministerial relief; also 121 gifts of food and clothing for the Cleveland Or-

## NEW YORK

A Church Home for You. Write Dr. Finis Idleman, 142 West 51st St., N. Y.

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# REMEMBER Christian Education is a Major Interest and Has Right of Way in January

**Provide More Trained Workers For the Fields—More Money From the Fields to Train Workers**

10,000 students in our colleges, 15% of whom will take up Christian service, would answer the call for trained workers and be a great victory for the church.

Send students to our own colleges.

\$75,000 from the churches for the colleges would prevent deficits, provide equipment, insure efficiency, and be a great victory for Religious Education.

Make offering for Christian Education.

**EDUCATION DAY—JANUARY 20, 1918**

**BOARD OF EDUCATION OF THE DISCIPLES OF CHRIST**

**CARL VAN WINKLE, Office Secretary THOMAS C. HOWE, Treasurer**  
Irvington Station, INDIANAPOLIS, IND.

phanage. The men's class made the pastor a gift of \$41. Three persons were added to the congregation at this time.

—There were 235 accessions to the membership at Long Beach, Cal., church during the meetings held by the pastor, Geo. P. Taubman, and the Kellems brothers.

—Howett Street Church, Peoria, Ill., ministered to by F. Lewis Starbuck, has embarked upon a soul-winning campaign, with the purpose of adding two hundred members to the congregation by confession of faith, the campaign to close October 31, 1918. Seventeen confessions are already reported. Thirteen teams of five members each have been organized under the auspices of the Personal Workers club. Mr. Starbuck recently addressed the congregation at Havana, Ill., on the subject of "Church Organization," and assisted them in working out a five year program.

—A school of methods will be held at Butte, Mont., February 3-8, in which Miss Cynthia P. Maus, of the A. C. M. S., and Roy K. Roadruck and W. F. Turner of Spokane will make up the faculty.

## MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of Cottage Grove Herbert L. Willett, Minister

—C. H. Wirth, a Congregational minister of Evart, Mich., has become identified with the Disciples of Christ. Mr. Wirth was ordained into the Congregational ministry at Portland, Ore., in 1912.

—Last Sunday was J. F. Bickel's last day in the pulpit of First church, Danville, Ill., he having resigned there after a pastorate of four years. Mr. Bickel came to Danville from Boulder, Colo.

—H. H. Harmon, of First church, Lincoln, Neb., who is now in Y. M. C. A. service at the front in France, writes that the demand for men is so great there that often one man attempts to do the work of two or three. He states that college presidents, professors, ministers, lawyers and business men are represented among the Y. M. C. A. leaders.

—When L. W. McCreary came from Hiram College to Hamilton Avenue church, St. Louis, Mo., in 1905, he found a small congregation with a poor building. Today there is a congregation of about 650 active members and a Bible

school of 600, the largest among the Disciples in St. Louis. The property of the church is valued at \$100,000. Last year about \$2,500 was given to missions and benevolences.

—Ralph W. Callaway, who has resigned at Clinton, Ill., has been asked to remain with the work at least until April 1.

—W. E. Sweeney, pastor at First church, Evansville, Ind., has accepted a call to the work at Danville, Ind., and will assume his new task at once.

—M. F. Harmon is the new pastor at First church, Mobile, Ala., coming there from Louisville, Ky.

—W. B. Clemmer of Central church, Rockford, Ill., recently visited Second church, Bloomington, Ill., with a view to considering the work there.

—F. H. Groom, of Mankato, Minn., recently received a call to Grand Avenue church, Minneapolis, Minn.

—Wallace R. Bacon has tendered his resignation at First church, Keokuk, Ia., to become effective January 28. Mr. and Mrs. Bacon have accepted a call to the missionary field in China, under the direction of the Foreign Society and the C. W. B. M. They will enter the college of Missions at Indianapolis on February 1, and will take summer work either at Columbia University or the University of Chicago. In the autumn they will sail for the Nantung-Chow district in China where their work will be done. They will be located about seventy-five miles from Shanghai. Mrs. Bacon is a daughter of Charles Blanchard, editor of the Christian News, Des Moines.

—W. R. Motley, at one time pastor at Central church, Richmond, Ind., and more recently at Spartansburg, O., has been convicted of violating the Mann white slave act, and was sentenced to serve one year and one day in the Federal penitentiary at Atlanta, Ga. He was tried in the United States Court at Atlanta.

—E. H. Wray has resigned at Steubenville, O., to spend his entire time with the soldiers at Camp Sheridan, under the direction of the Y. M. C. A.

—Edward Amherst Ott, formerly a Disciple minister, but for the past twenty years connected with the Redpath Lyceum Bureau in chautauqua work, has retired from the lecture platform. He has

accepted a position as Welfare and Efficiency Director for a large bond institution of New York and Chicago, with headquarters in Chicago. Mr. Ott's chief reason for making this change is that he may be with his family. Mr. Ott at one time served Monroe Street church, Chicago, as pastor, and later ministered at Waukegan, Ill.

—D. H. Shields, of Main Street church, Kokomo, Ind., is leading in an effort to do away with gambling in that city. He recently made a speech at a noon-day luncheon at which 200 citizens were gathered.

—Frank E. Jaynes, of the Wabash, Ind., church, addressed the Rotary Club of Fort Wayne, Ind., on the occasion of the last meeting of the year.

—F. E. Mallory, of Topeka, Kan., was recently extended a call to the pastorate at Leavenworth, Kan.

—J. M. Rudy, formerly pastor at Quincy, Ill., has a new book out entitled

## Here is a List of the Best Books on the SUNDAY SCHOOL LESSONS for 1918

The Ministry of Jesus—	Postage
Ward .....	\$1.00 .10
Mark (Modern Readers Bible) .....	.60 .03
Mark (Cambridge Bible series), by Rev. A. Plummer, D. D. ....	.60 .05
Mark (New Century Bible series), by S. D. F. Salmond .....	1.00 .05
Mark (Expositors Bible series), by G. A. Chadwick .....	.75 .10
Mark (International Critical Commentary Series), by E. P. Gould, D. D. ....	2.75 .10
Tarbell's Teacher's Guide .....	1.25 <sup>postpaid</sup>
Peloubet's Notes .....	1.25 <sup>postpaid</sup>
Gist of the Lessons—	
Torrey .....	.25 .02

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"Our Nation's Peril," in which modern conditions in America are discussed, also some of the issues of the great war.

—H. F. Kern, formerly leader at Augusta, Ill., has taken the work at New London, Ia.

—H. J. Crockett, for the past year leader at Harrisonville, Mo., has resigned to accept a position with the American Extension University of Los Angeles, Cal., a correspondence school of law.

—F. Lewis Starbuck is giving a series of talks on "Personal Work" before the Christian Endeavor society at Howett Street church, Peoria, Ill. C. R. Hudson recently gave a special address to his young people at First church, Pomona, Cal.

Two-thirds of the congregation at Huntsville, Tex., where Gus Ramage ministers, are high school and state normal students.

—At 169th Street church, New York, O. L. Hull, pastor, a white gifts Christmas resulted in an offering of \$23.75 for ministerial relief and a large number of gifts of clothing from various Bible school departments. The Amity Society sent five boxes to the soldier boys

of the church. For Red Cross 26 new members were received and \$31 was the net receipts.

—Charles O. Lee, of Indianapolis, writes that he has recently visited the church at Rennselaer, Ind., and reports most favorably of the work being done there by Asa McDaniel. Since his coming has been organized a very successful C. W. B. M. organization, also Boy Scout and Camp Fire Clubs. Three mission points are being cared for by the pastor and his members, on Sunday afternoons. Mr. McDaniel was one of the speakers in the recent Liberty Loan and Y. M. C. A. "drives," and has been president of the Parent Teachers organization for two years.

—The various churches of Wellington, Kan., gave about \$700 on Christmas for Armenian relief, and of this the Disciples organization contributed \$143. Food supplies totaling in value about \$100 were gathered for the Associated Board of Charities of the city. No "treats" were given in Wellington. At the Disciples church, where H. W. Hunter ministers, the chief attraction was a large electric cross, to which were brought all gifts made by individuals. This church is planning some forward steps for the new year, especially in the line of mission study.

this work is appealing to people now as never before. Our churches cannot send their boys willingly to the front in France without being willing also to give and send for the difficult mission fields in America and abroad.

Letters from China indicate that friendship for America among the Chinese is at its height. Our nation is looked upon as the leader in world democracy. Tens of thousands of Chinese coolies are coming from China to work for the Allies behind the trenches in France. Medical missionaries are coming with some of these humble servants of liberty in order that their physical welfare may be properly looked after.

A note from Roderick A. McLeod, who, with his wife, is on the way to the Tibetan border, indicates that they are very happy in their journey and in their anticipation of the new work they will undertake. They were hoping to reach Batang in time for Christmas.

Miss Jennie Fleming of Mungeli, India, writes of the great need for workers in India. The Foreign Society has not sent a single woman worker to India for eleven years. The Society is searching diligently for several well-trained women to go out soon and undertake the very needy work in the India field. This is a rare opportunity for your young women.

These are war times. Economy is necessary. Every pastor should order his March Offering supplies early and save postage at the mission rooms. It will help much in the plans for printing and in writing letters if the Society knows that each church is going to send an offering to the work this year.

BERT WILSON, Secretary,  
Cincinnati, Ohio.

## Notes From Foreign Fields

The war situation has reached the remotest points of our fields. Flour is \$40 a barrel at Bolenge, Africa, and wheat is double its former price at Batang, Tibet.

A. McLean has suggested that it would be well to have two service flags in our churches—one indicating the number of young men who have gone to the battleline in France and the other showing the number who have enlisted for missionary service and have gone to the battleline in distant non-Christian lands.

Dr. Wm. Hardy, wife and two babies have just reached America after nearly four months of travel from Batang, Tibetan border. The first twelve hundred miles they traveled overland through a very dangerous section of Western China. They were delayed a week in a Chinese town through the sickness of their baby, and afterwards discovered that this incident saved them from a band of robbers who had been attacking travelers ahead of them. Dr. Hardy brings news that the mission workers are greatly encouraged at the outlook for the work.

Dr. Frymire and Mr. and Mrs. W. R. Holder are somewhere on their long journey from Central Africa to America. In these days of the submarine danger all the friends are anxiously awaiting their arrival. They are very likely com-

ing by the Southern route, across the Atlantic, to avoid extreme danger.

A recent visit to one of our colleges in the interest of student candidates for the mission field reveals the fact that this is an unprecedented hour for this kind of an appeal. Where formerly many of the students have hesitated to enter missionary service now nearly everyone seems willing to go to any field where their services are most needed. The heroic spirit of the hour has eliminated all thought of hardship in service on the mission field. We believe this will be the greatest missionary year in our history. The churches are being tested in their devotion to high ideals as never before. The giving of life and money to world-wide missions is perhaps the most altruistic service the churches can render. The challenge of

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## An Appeal for War Emergency Needs

The following letter just received, ought to be of interest to all readers.

It shows the importance of the work our War Emergency Committee is undertaking. Receipts are coming in too slowly; only about \$3,000 to date.

Ford autos have been authorized for use at Hattiesburg, Camp Shelby, and at Anniston, Camp McClellan, and appropriations made to Deming, N. M., and Rockford, Illinois.

F. W. BURNHAM,  
President, A. C. M. S.  
\* \* \*

Pine Bluff, Arkansas.  
December 18, 1917.

Dear Brother Burnham:

"I have just returned from a ten day trip to San Antonio, Waco, and Ft. Worth, Texas, where I visited the army camps. My church here paid all the expenses, sending me out to do whatever good I could in these camps. I was surprised at the readiness with which these men accept the Gospel message. In four small services I had 97 decisions for Christ.

"I am writing you because I am interested in our people doing more than they have done. What are your plans for the War Emergency Committee regarding this work? I am sure if some of our churches would loan their pastors for a month in camp work they would find them capable of giving the churches a greater and more lasting service upon their return. In these camps I found representatives from Baptist, M. E. and Presbyterian Churches, but none from our own except a Y. M. C. A. Secretary here and there.

"I am quite sure a better and a bigger opportunity never presented itself to our people than this work. It seems to me that we must be as much concerned about the kind of men that come back from this war as we are about the kind

of men who go. If we can do our part now to win them to Christ, those who come back will be strong Christian workers.

"I am quite free to offer you myself for a short period of time, say a month for this work. I know my church will be glad to spare me for that length of time. I have made personal observations of the work, and have done some of it in these last ten days, and I have never been so impressed with the bigness of the task and the opportunity.

"If there is anything I can do, or any information I can give concerning these camps, I will be glad to serve. I shall be glad to hear from you.

"Very sincerely yours,  
"A. Homer Jordan."

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